

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

TWENTIETH ANNUAL SESSION

OF THE

YELLOW CREEK

BAPTIST ASSOCIATION,

HELD WITH

BETHABARA CHURCH, LAMAR CO., ALA.,

October 1st, 2nd and 3rd, 1880.

FAYETTE C. H., ALA:

PRINTED AT THE GAZETTE JOB PRINTING OFFICE,

1880.

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Names of Churches, Church Clerks and Post Office Address.

CHURCHES.	CLERKS,	POST OFFICE.
South Carolina,	M P Hudson,	Vernon, Alabama.
Bethabara,	W M Roland,	Beaverdale, "
Mount Zion,	W D Williams,	Vernon, "
Walnut Grove,	J R McGee,	Vernon, "
Fellowship,	G K Thomas,	Vernon, "
Shiloh,	T W Woods,	Vernon, "
Blooming Grove,	J E Graves,	Vernon, "
Friendship,		
Piney Grove,	G W Harris,	Military Spring, "
Pleasant Ridge,	F L Moore,	Moscow, "
Antioch,	H A Shaw,	Webster, "
Spring Hill,	O P Godfrey,	Cane, "
Mulberry Springs,	J B Woods,	Moscow, "
Lovejoy,	W R Robertson,	Beaverton, "
Union,	W M Weeks,	Pikeville, "
Green Springs,		
Pleasant Grove,	D C Morrow,	Hall's Mills, "
Zion,	H N Bolen,	Pikeville, "
County Line,	J P Motts,	Pikeville, "
Mars Hill,	A Kivitt,	Haleysville, "
Union Chappel,	T V Webb,	Millville, "
Liberty Hill,	B F Berryhill,	Pikeville, "

MINUTES.

The Delegates from the churches composing the Yellow Creek Baptist Association met with Bethabara Church, on Friday, October 1st, 1880.

The Introductory Sermon was preached by Elder A. Markham, from Luke 24th chapter, 46th and 47th verses: And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

After an hour's intermission the Delegates assembled in the meeting house. The former Moderator in the chair. The Association was called to order by the Moderator. The session was opened by singing, and prayer by the Moderator.

Letters from the Churches were called for and read by Elder J. B. Huckabee and brother Miles Rainwater, and the names of Delegates enrolled. The Association was organized by the re-election of Elder A. Markham, Moderator, J. W. Peters, Clerk, and J. E. Graves, Corresponding Secretary.

Offered an opportunity for newly constituted churches, or churches from other Associations, to join this body; whereupon Union Chapel and Liberty Hill, newly constituted Churches, by their Delegates (See table of statistics,) presented petitionary letters to become members of this body, and were duly received.

The Moderator appointed the following committees for the present session:

On Arrangement,—Elders W. C. Woods, J. Taylor, and A. T. Rushing, R. W. Walker together with the Moderator and Clerk.

On Documents—Elders J. C. Hendon, W. J. Kirk, G. K. Thomas, E. Chaffin and B. C. Walker.

On Finance—B. F. Berryhill, J. Williams and G. M. Armstrong.

On Devotional Exercises—J. E. Graves, J. M. Stewart, F. L. Moore together with the Deacons of Bethabara Church.

On Nominations—B. V. McDaniel, W. B. Hankins, G. W. Harris, D. G. Gaskins and M. P. Hudson.

Appointed two hour's prayermeeting for to morrow morning at 8½ o'clock.

Adjourned until to-morrow morning 8½ o'clock. Prayer by Elder J. B. Huckabee.

SATURDAY MORNING—Met in prayermeeting, after which resumed business.

Called for report on Arrangements, which was received and adopted as follows:

1st, call for correspondence. 2d, Return correspondence. 3d, read Constitution, Articles of Faith, and Rules of Decorum. 4th, call for report of District Meetings. 5th, call for report of committee on Documents.—6th, call for Treasurer's report. 7th, call for report of the Agents appointed to employ Missionary at last session. 8th, call for report of Missionary. 9th, appoint a Missionary. 10th, call for report of committee on Finance. 11th, call for Circular Letter. 12th, call for report of committee on Nominations. 13th, call for Corresponding Letters. Respectfully submitted,

W. C. Woods, Chairman.

Proceeded to business as arranged by the committee: Called for correspondence, whereupon was received by the hands of Elder J. B. Huckabee, W. W. Waldrop, J. M. Dodson, A. F. Bell and G. W. Allen a package of Minutes from New River Association. Also, letter and Minutes, by the of Delegates, from Union Association, namely, W. McCaully, W. Vail and W. H. Smothers, all of whom were received, and the Moderator extended to them the right hand of fellowship.

Elder J. B. Huckabee presented a complimentary package of Minutes from B. B. Davis, Clerk of the Alabama State Convention, which was received.

Returned complimentary package of Minutes to B. B. Davis.

Returned correspondence.

Appointed J. E. Graves to write corresponding letter.

Appointed corresponding Delegates as follows:—To New River Association, Elders E. Chaffin, W. C. Woods, G. K. Thomas, J. E. Graves, and A. T. Rushing and B. V. McDaniel. To Union Association, Elders A. Markham, W. J. Kirk, J. W. Peters, N. J. Dyer, L. E. Corbett, G. W. Harris, and W. B. Hankins.

On motion Elder J. B. Huckabee was permitted to speak on the subject of Sabbath Desecration.

On motion, brother D. W. Andrews was received as correspondence from New River Association.

On motion, suspended regular order of business, and received and read the letter from Mulberry Springs, and enrolled names of Delegates. (See statistical table.)

Called for report of committee on Documents, which was received, read and adopted, as follows: We, your committee on Documents, beg leave to report that we find nothing requiring any action of the Association.

Elder E. CHAFFIN, Chairman.

Called for report of District Meetings:

First District—To be held with Blooming Grove Church, commencing on Friday before the third Sabbath in July, 1881. Elder A. Pennington to preach the Introductory Sermon; Elder W. C. Woods, Alternate. Elder M. Keenum to preach at 11 o'clock on Sunday.

Second District.—The next meeting will be held at Antioch Church, commencing on Friday before the second Sabbath in July, 1881. Elder J. W. Peters to preach the Introductory Sermon; Elder W. C. Woods, Alternate.

Called for report of Treasurer, which was received and adopted as follows: Expenditures of the 19th associational year—received of Finance committee, \$21.70; received of former Treasurer, 55c. Total amount received, \$22.25.—Paid out for printing 300 Minutes, \$15.00; paid postage, 25c.; retained for my services, \$5.00, leaving balance on hand, \$2.00.

T. M. WOODS, Treasurer.

Ordered that the former Treasurer pay over to the present Treasurer balance on hand, \$2.00.

Called for report of agents appointed to employ a Missionary. No report.

Called for report of Missionary, which was received, read and adopted, as follows:

FAYETTE COUNTY, ALA., September 29th, 1880.

To the Delegates composing the Yellow Creek Baptist Association: Dear Brethren—According to the action of your body in its last session, I commenced riding on the first of July, as your Missionary. I have preached 45 sermons; given six public lectures to children, and delivered five exhortations. I have received from Churches as follows: Zion, \$12.50; Spring Hill, \$2.00; Union, \$4.00; Shiloh, \$10.00; Mars Hill, \$2.50; Union Chapel, \$5.00, and Bethabara, \$2.75.

Respectfully submitted,

N. J. DYER, Missionary.

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Resolved, That we appoint Eld. N. J. Dyer, Missionary, to labor in the destitutions of this Association, and on the borders of the same, for three months, commencing on the first of July, 1881; for which services we promise to remunerate him; and we request our Churches to take up collections and report to the next session of this body.

Called for Circular Letter, which was received, read and adopted. (See page 12.)

Adjourned one hour for refreshments.

EVENING SESSION.—Called for report of committee on Finance, which was received, read and adopted, as follows: We, your committee on Finance, beg leave to report that we have received from the Churches, \$27.50.

Respectfully submitted,

B. F. BERRYHILL, Chairman.

Called for report on Nominations. Received, read and adopted, viz: We, your committee on Nominations, report Elder L. E. Corbett to preach the Introductory Sermon; Elder J. W. Peters, Alternate. Elder A. Pennington to preach at 11 o'clock on Sunday.

B. V. McDANIEL, Chairman.

Called for miscellaneous business.

Called for corresponding letters, which were received, read and adopted.

Appointed Elder J. W. Peters, Treasurer, and that he superintend the printing of the Minutes, receive \$5 for his services, and have as many copies printed as the remainder of the money will pay for, and that he reserve ten copies for each corresponding Association, and five copies for the State Convention.

Appointed Distributing Agents as follows: First District, Elder J. W. Peters; 2d District, Elder A. Markham.

Resolved, That the thanks of this Association are hereby tendered to Bethabara Church and vicinity for their kindness and hospitality to us during the present session.

Adjourned to meet with Shiloh Church, 6 miles north of Vernon, on Saturday before the 1st Sabbath in Oct., 1881.

The following is a report of the devotional exercises during this session: Elder N. J. Dyer preached on Friday night; on Saturday Elder J. B. Huckabee preached at 11 o'clock, A. M., Elder J. Taylor followed by exhortation; Elder D. W. Andrews at 1½ o'clock P. M., followed by W. C. Woods by exhortation. Sabbath, prayermeeting at 9 o'clock A. M., conducted by Elder W. C. Woods; preaching

at 10 o'clock by Elder J. B. Huckabee, and 11 o'clock by Elder N. J. Dyer, all of which was plain and impressive to the hearers. The Delegates remained until after the 11 o'clock services were over, and sung an appropriate hymn and took the parting hand.

A. MARKHAM, Moderator.

J. W. PETERS, Clerk.

CIRCULAR LETTER.

Dear Brethren and Sisters: Being appointed at the last session of the Yellow Creek Baptist Association to write upon the subject of "The Preservation of the Saints," I have selected a passage of God's Word, for the foundation of this essay, which you will find in Colossians, 3d chapter, 3d and 4th verses: "For ye are dead, and your life is hid with Christ in God. When Christ, *who is our life*, shall appear, then shall ye appear also with him in glory."

The apostle Paul, when writing to the Church at Colossia, he said to the Saints and faithful in Christ, making two direct points: 1st, to be Saints in Christ; 2nd, to be heirs of God and joint heirs with Christ. He also calls them Saints in 4th chapter and 12th verse of Colossians; also, in Romans 1st chapter and 7th verse, and in his first epistle to Corinthians, 1st chapter and 2d verse.

The testimony shows that these Saints are in Christ, and are the characters that Paul declares to be dead, as is expressed in the text. I proceed now to notice in what way they are dead. Their bodies were not dead; for if they had been dead they could not have read his letter, which shows that they still lived a temporal life—but were dead in carnal affections—but lived a Spiritual life in Christ Jesus; and had given up all things here below for the excellency of the knowledge of our Lord and Savior Jesus Christ, and now live a Spiritual life in Christ, the saints of God. I now proceed to notice how it is that they have this exalted relationship with God. For we learn that God is holy, that he is pure, that he is just, and that there is no defilement about him, and that he is eternal, and dwells in his infinite abode in the heavens. But man is finite, he is mortal, he is carnal, he is defiled, he is unholy, and polluted by following the instructions of an evil spirit; and is condemned already, because he has not believed in the only begotten Son of God. How can a man, of his own ability and power, pardon his own sins and sanctify his own nature and ascend up into Christ? Here, my brethren, is an impossibility. The contrast is too great between a holy God and a polluted man! God has provided all the means of salvation through his Son. He has said they that seek will find; they that knock, it shall be opened unto them. He hath said, "Behold! I stand at the door and knock, if any man will hear my voice, and will open the door, I will come in and sip with him, and he with me." God is the only power that can pardon sins and sanctify the human heart and soul. God calls upon man for the whole heart; when this is given, and man makes a full surrender, God is reconciled with man through Christ; and Christ, being a mediator between God and man, who sits at the right hand of God on high to intercede in behalf of those who shall be heirs of salvation, now descends into the heart

and soul and takes possession, according to the condition of the surrender on the part of man, and forming in that temple the hope of glory, implanting around spiritual life in Christ Jesus, adopted an heir of God and joint heir with Christ, the new born soul is received as one of the family of God, and is a saint, and is created by God's own power. The Son of God said, "I in you, you in me, and I in the Father." Now, my brethren, the plan to save the Christian or Saint was formed in His own eternal wisdom, according to His own will and purpose, before the world began. God declares that He is unchangeable. Why would God turn away from His saints? The Son of God died upon the cross to make atonement for sin, and condemn sin in the flesh, so that it could not destroy the new spiritual life which is in Christ Jesus. God, the Father, is reconciled to the saint according to His purpose before the world began. The Son of God enters into the soul and makes it a Saint, and promises the Holy Ghost, a comforter that shall abide with it forever. For God, who so loved the world that He gave his only begotten Son that whosoever believed in Him should not perish, but have everlasting life. John 3rd chapter, 38 and 39th verse. My brethren, there is no power that can set aside the purposes of God, or take His saints from His embrace. The Apostle Paul said in Romans 8th chapter, 38th and 39th verses: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Now, I find it recorded in Matthew 24th chapter, and 24th verse: For there shall arise false Christ, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. This shows that all the combined powers of earth and hell can not deceive the elect, for they are born of God. John 10th chapter, 27th and 28th verses: My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall not perish, neither shall any man pluck them out of my hand. John 11th chapter, 25th and 26th verses: Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. John 6th chapter, 39th verse: And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but should raise it up again at the last day.—John 4th chapter, 14th verse: But whosoever shall drink of the water that I shall give him shall never thirst; but the water that I will give him shall be in him a well of water springing up into everlasting life. Romans 6th chapter, 2d verse; God forbid. How shall we, that are dead to sin, live any longer therein? 11th verse, Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. Romans 8th chapter, 2d verse, For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Galatians 2d chapter, 20th verse: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.

Brethren, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings according as he hath chosen us in Him before the foundation of the world;

having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Brethren I now submit the foregoing essay for your consideration.

ELDER M. KEENUM.

CONSTITUTION.

Article 1st. This Association shall be composed of members chosen by the different Churches in our union, who on producing letters certifying their appointment, shall take their seats.

Art. 2nd. This Association shall be known by the name of the Yellow Creek Baptist Association, and shall have the privilege of carrying out missionary operations according to the Scriptural plan of conducting missions. Yet so that the members are left free, and that giving or withholding shall not be a bar to fellowship.

Art. 3rd, This Association shall usurp no authority over the Churches in our union, nor infringe any of their internal rights, but shall merely be considered an advisory counsel in all matters relative to their internal concerns.

Art. 4th. The principal business of this Association will be to endeavor to promote harmony in the churches composing it, and the Association or Deliberative bodies with which it may correspond, and in general to dispense such gospel truths as may tend to root out error and promote the declarative glory of God.

Art. 5th. The Delegates shall produce to the Association letters from their respective churches, certifying their appointment as Delegates, and also, containing a statistical table of their respective churches

Art. 6th. Each church in our union shall be entitled to three Delegates.

Art. 7th. New churches may be admitted into our union by Delegates bearing petitionary letters; if upon due examination they be found orderly and orthodox, the Moderator shall manifest their admission by giving their Delegates the right hand in token of fellowship.

Art. 8th. The Association when convened shall be governed by a regular and proper decorum.

Art. 9th. At every session of the Association a Moderator and Clerk shall be chosen by and from the delegates present who shall serve until successors are elected.

Art. 10th. This Association admits the right of any one of the churches composing it to withdraw at any time from the body without assigning any reason for so doing, but she claims the power to withdraw from and disown any church which departs from the principles of this compact, by becoming either heterodox in faith or disorderly in practice.

Art. 11th. Every query sent by a particular church must be enclosed in her letter.

Art. 12th. This Association may have a fund to be raised by the voluntary contributions of the churches or individuals, which fund shall be placed in the hands of the Treasurer, and paid out by order of the Moderator at the discretion of the Association.

Art. 13th. The Association shall elect a Treasurer annually, whose duty it shall be to take charge of the Associational fund, and pay out same agreeable to order, and make at every session a

fair and full report of all monies thus received—the expenditures and the surplus on hand if there be any, which report shall be spread upon the minutes.

Art. 14th. The Association shall not adjourn any session until it shall have finished all business on hand, except in extraordinary cases.

Art. 15th. It shall be the duty of the Clerk of the Association to keep a regular file of the printed Minutes of every session of this body, and upon a change of officers the late Clerk shall deliver such file to his successor in office.

Art. 16th. This Constitution may be altered or amended at any session of this body by a majority of the votes of the Delegates present.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be elected by ballot, who shall serve one year.

3. The Moderator shall be considered a judge of order, and shall have the right to call to order at any time.

4. A member, not satisfied with his decision, may appeal to the association the same day, but at no other time.

5. But one member shall speak at a time, who shall rise to his feet, and on obtaining permission, proceed.

6. The Moderator, when addressed for permission to speak, shall signify his assent by naming the person or otherwise.

7. No member shall be interrupted while speaking, unless he depart from the subject or use words of personal reflection.

8. Every motion made and seconded shall come under the consideration of the Association, unless withdrawn by him who made it.

9. Every case taken up by the association shall be acted upon before another shall be offered.

10. When a question is taken up, after allowing time for debate, the Moderator shall take the voice of the association in such mode as he may determine, and he shall announce the decision of the body immediately.

11. No member shall speak but once on the same proposition, till every member wishing to speak shall have spoken, and not more than twice, without leave of the association, nor shall any proposition be made to close the discussion until the debates shall have been carried through.

12. The appellation of brother shall be used in the association by members in their addresses to one another.

16. The names of the members shall be called as often as the association may direct.

14. Any member wishing to retire, shall obtain permission from the Moderator.

15. The Moderator shall be entitled to the same privilege in debate as any other member, provided he appoint another to his seat during the time, but shall not vote unless the association be equally divided.

16. It shall be the duty of the Moderator to appoint all committees for the Association.

ARTICLES OF FAITH.

1. We believe in only one true and living God, the Maker and Supreme Ruler of Heaven and earth; and He is triune in His nature, and revealed under the personal and relative distinction of the Father, the Son and the Holy Spirit.

2. We believe the Scriptures, comprising the Old and New Testaments, are the Word of God, the only rule of faith and practice.

3. We believe in the fall of Adam, and the universal corruption of human nature, and the incapacity of man to recover himself of his own free will and ability.

4. We believe in the doctrine of Election, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience; and that God virtually chose His people in Christ, before the foundation of the world.

5. We believe that sinners are justified in the sight of God solely through the redemption and righteousness of Jesus Christ.

6. We believe that God's Elect shall be called, regenerated and justified by the Holy Spirit.

7. We believe that the Saints shall be preserved in Grace, and kept by the power of God, and not one of them shall be finally lost.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only subjects of Baptism: and that immersion in water is the Apostolic and only mode.

9. We believe that no minister has any right to administer the ordinances of the Gospel, but one who is regularly baptized, called and has come under the imposition of the hands of a presbytery.

10. We believe that none but regularly baptized members have a right to commune at the Lord's table.

11. We believe in resurrection of the dead, and in the general judgment, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

12. We believe that Jesus Christ authorized and organized the Baptist Christians while here on earth; and that the Baptism of John, the Kingdom he preached, and the Baptists, his successors as to organization, were from Heaven; and that there has been a regular succession of Baptists until now, which have preserved pure, the doctrine of the Gospel, through all ages; and the gates of Hell never has, nor never shall successfully prevail against them.











